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DR B R E T T's
VINDICATION

Of Himself, from the
CALUMNIES
Thrown upon Him in some Late
NEWS-PAPERS,

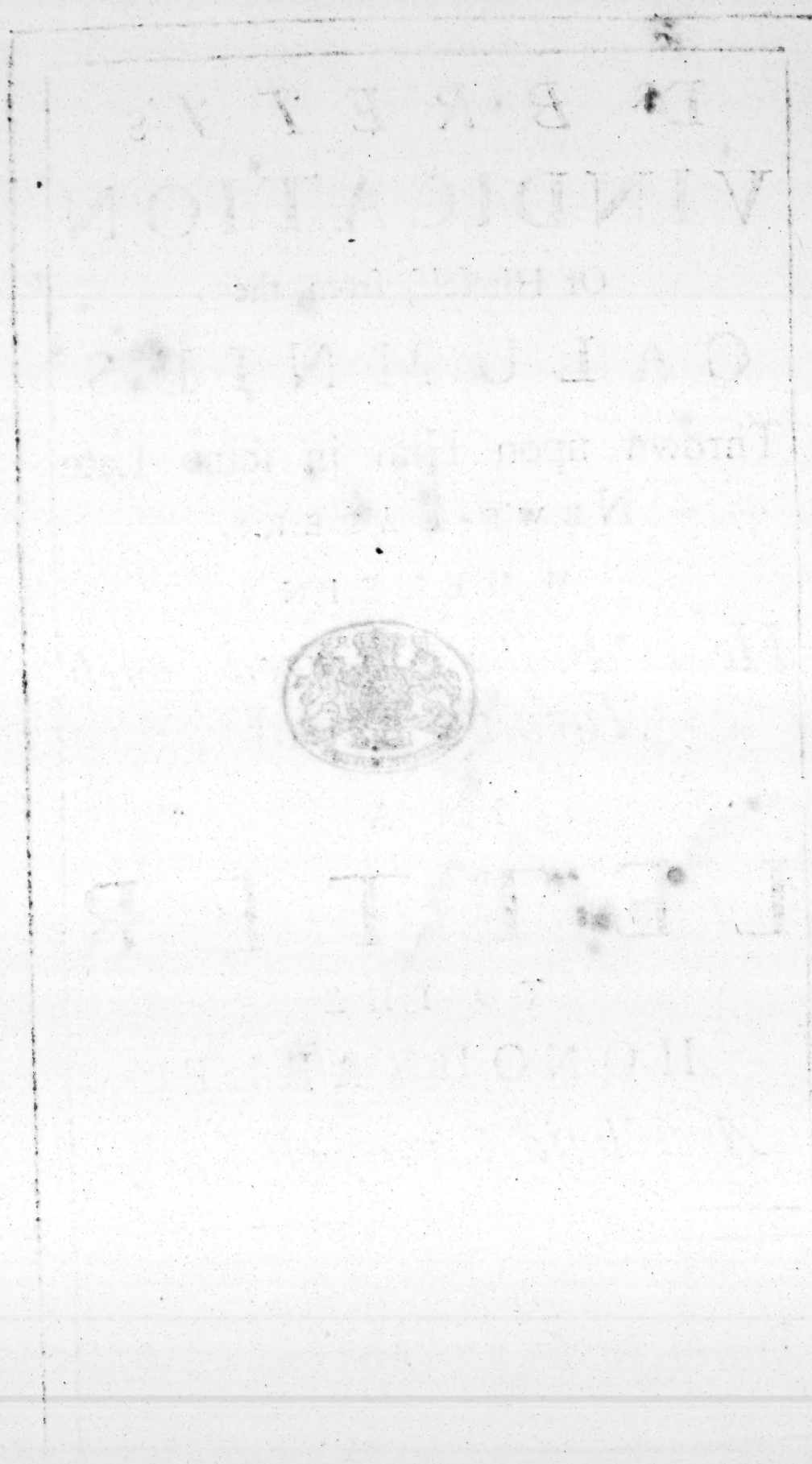
WHEREIN
*He is Falsly Charged with
Turning Papist.*

IN A
LETTER

TO THE
HONOURABLE
Archibald Campbell Esq;

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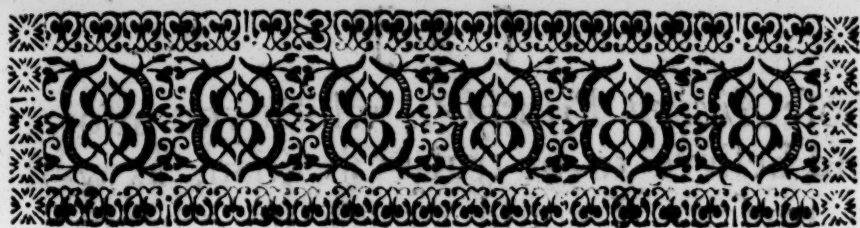


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L E T T E R
T O T H E
H O N O U R A B L E
Archibald Campbell Esq;

Honourable Sir,



Receiv'd your obliging Letter of *July 7th*, wherein you tell me, That some *News-Writers*, and others, have misrepresented me as a *Papist*, which you say you imagine can be for no other Cause, but that they are Enemies to those Ancient *Christian Doctrines*, which I have maintained in some late *Traëts* and *Sermons* published by me. And for which Reason, you tell me, That I ought to vindicate myself from this malicious and groundless Calumny, that it may not prejudice the more ingenuous Searchers into *Truth*, against those

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those *Ancient Principles*, which you know, and believe to be truly Christian, as well as myself. I could expect no other Advice from so Noble a Person, so Good a Friend, and so True a Son of the Church of *England*, who is entirely in the same Sentiments with me. But had I really been turned *Papist*, as they maliciously report, I know no Reason why those Principles of *Primitive Christianity*, which I had defended, should suffer upon that Account. Are the Archbishop of *Spalato's* excellent Books *De Republica Ecclesiastica*, the less valuable, or the Doctrines he has there maintained, and solidly proved, from the *Holy Scriptures* and *Fathers*, of less Authority, because he afterward revolted from the Church of *England* (where, with Grief, he saw at that time the *Calvinistical* Principles prevail) to the Church of *Rome*? Did those Books receive their Value and Esteem from the Authority of the Man who wrote them, or from the Weight and Cogency of his Arguments, and the Multitude of Ancient Testimonies which he produced? And therefore we scruple not, even at this Day, to shew an high Regard to those his admirable *Works*, and to use his Arguments against the Errors, Innovations, and Corruptions of the Church of *Rome*; though, generally speaking, we have

have no longer an Esteem for the Author, who, for leaving us, and going to *Rome*, where he was so ill treated, is by many believed to have Apostatized from his own Doctrines. I therefore hoped, that though some, who did not know me, might give Credit to the *News-Writers*, (for I thank GOD, I was satisfied that none of my Acquaintance would believe them) and be persuaded that I was turned to the *Romish* Religion; yet the Doctrines I had taught before this pretended Apostacy, might suffer nothing by such a groundless Report; supposing that the Doctrines would be yet believed for their own Sakes, and that they would stand firm on the Foundation on which they were built, that is, the *Holy Scriptures*, and the Testimonies of the *Holy Fathers*, and *Martyrs*, of the Primitive Church, whatever became of any of those who had maintained and vindicated them, especially the Meanest of those Vindicators. And for this Reason I did not think it worth my while to vindicate myself, in any Publick Manner, from so base and false an Aspersion as had been cast upon me by those, who published round the Nation, that I was turned *Papist*, (an Apostacy, of which, rather than be guilty, I hope, by the Grace of GOD, I should choose to suffer Death) because I conceived such a

Report could only concern me as a private Person, but that none of the Ancient Christian *Doctrines*, which I have defended, could be affected by it: And not much regarding what the World thinks of me, as knowing that I shall not stand or fall by Man's Judgment, but by the sole Judgment of Him that knows the Heart, did not think it worth my while to take any Notice of the Matter. I was sensible, That it was, and still is, the Usual Artifice of a certain *Party* and *Faction*, that have infested this Nation ever since the Reformation, to charge all that maintained the *Doctrines* of the Church of *England*, and of the Primitive Church, with *Popery*: That the Blessed and Glorious *Martyr*, King *Charles I.* who laid down his Life for the Protestant Religion, as professed and taught in the Church of *England*, was branded for a *Papist*, and is still reported to have been one, by the Enemies of the *Church* and *Monarchy*: That another Great and Blessed *Martyr*, Archbishop *Laud*, * who, tho', as one of his greatest Enemies (who, as himself tells us, *threw the first Stone at him*) acknowledges, had *muzzled the Jesuite*, and *smitten the Papist under the fifth Rib*, in his *incomparable Book against Fisher*, was nevertheless treated and reviled as a *Papist* in his Life-Time, and passes for such, even since
his

* Sir Ed.
Deering's
Collection
of Speeches.

his Martyrdom for the Church of *England*, amongst a great Part of the *Faction*: Not to mention *Mountague*, *Heylin*, *Thorndike*, and many others, who, though they had signalized themselves by writing against the Church of *Rome*, were notwithstanding charg'd with *Popery*. I could not therefore think it strange, that such an Accusation should be falsely laid to my Charge, when these and other great Men, who had shew'd themselves such strenuous Advocates for the Church of *England*, could not escape the same Reproach. I had therefore determin'd patiently to bear it, as my Betters had done before me, hoping such a notorious shameless *Lye*, for which there was never the least Occasion given, would not need a Refutation. And though I cannot but be sorry for, and pity those who have raised and dispersed this *Lye* of me, and those who have been deceived by it; yet, upon my own Account, I cannot be displeased with it, having *Christ's* own most Gracious Promise of a Blessing due to me, for patiently enduring such an unjust Slander. *Blessed are ye, says He, when Men shall revile you, and persecute you, and shall say all manner of Evil against you FALSLY for My Sake.* For, to call a Man a *Papist*, in a *Protestant* Kingdom, is an high Degree of Reviling him, and also tends to draw the
greatest

greatest Persecution upon him ; since it is Death by our Laws, for any one bred in the Church of *England*, to be reconciled to that of *Rome*: But GOD be praised, they have said this Evil of me *falsly*, and that for *Christ's* Sake, in order to have those Christian Doctrines, for which I have been an Advocate, branded as *Popish*. And it appears by your Letter, that in many Places of *England*, and in *Ireland* also, it has had that ill Effect.

Now, though it is very unreasonable, that any Doctrines should be condemn'd as *Popish*, because the Man who has maintain'd them is at last found to be a *Papist*, especially when the Doctrines themselves are directly opposite to *Popery*; yet since too many in the World are apt to consider rather Who says a Thing, than What is said, and in this particular Case those Christian Doctrines I have asserted in Print are by many thought to be *Popish*, because they believe me to be turn'd to that Religion; I therefore, according to your Advice, think it necessary, in as Publick a Manner as I can, to vindicate myself from that foul Calumny; and desire you will be so kind as to get this Letter, I now send you on this Occasion, to be printed and published; in which I not only solemnly declare in the Presence of GOD, that I utterly abhor
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and detest all truly *Popish* Doctrines and Practices in general ; that is, all those Corrupt Doctrines, Superstition and Idolatry, with which the Church of *Rome* has defiled the true Primitive Christianity taught by our Blessed Saviour and His *Apostles* ; and by the Establishment of which, in the pretended General Council of *Trent*, it has render'd itself *Schismatical*, *Heretical*, and *Idolatrous* : But I shall also descend to Particulars.

IN order to which, it is necessary, that I distinguish betwixt what is *Popish*, and what is *Christian*. For the *Papists* believe all the Articles of the Christian Faith contained in the *Apostles Creed*, the *Athanasian Creed*, and the *Nicene Creed*, even as the Church of *England* does. And therefore, when I declare, that I abhor and detest *Popery* in general, I do not mean, that I abhor and detest whatever is held and believed by the *Papists*, because at that rate I must abhor and detest the *Creeds*, to which I have heartily subscribed, and even the Holy Scriptures themselves, which the *Papists* also acknowledge to be the Word of GOD as well as we ; and in short, renounce *Christianity* itself. For the *Papists* hold all the Doctrines of *Christianity* ; but they have corrupted and abused many of them, and made several Additional Articles to the Faith, which was once delivered

delivered to the Saints. And therefore, all Things written and maintained by the *Papists* are not to be condemn'd ; for whatever Doctrines they teach, which are agreeable to the Holy Scriptures, are not to be called *Popish* Doctrines, because taught by them ; but are to be esteemed as real *Christian* Doctrines, because taught by *Christ* and His *Apostles*, and the Primitive *Fathers*, before *Popery* was known in the World. And for this Reason, the Doctrines I have publickly taught, ought not to be thought *Popish*, though I myself had been of that Communion, (which, I thank GOD, I am not, never was, and by the Divine Grace trust that I never shall be) because they are agreeable to the Doctrine of *Christ* and His *Apostles*, and of those Holy *Bishops* and *Martyrs* who governed the *Christian* Church for many Ages before the present *Romish* Religion. And if any Doctrines of the Church of *Rome* seem to bear any Affinity to those Doctrines, it is only because that Church has not yet thrown off the Doctrines of *Christianity*, but only corrupted them.

To come therefore to the particular Doctrines of that *Church*, wherein they have deviated from the true *Primitive Christianity* ; I shall shew my Detestation of them, by considering them distinctly, as they lie in the Additional Articles annexed to the
Creed

Creed by Pope Pius IV. agreeable to what was decreed by the *Conciliabulum*, I cannot call it *Council of Trent*.

I. EVERY Man of that Communion is bound to declare and say, *I firmly receive and embrace the Apostolical and Ecclesiastical Traditions, and the other Customs and Constitutions of the Church.* As this Article requires us to receive and embrace the Corrupt Traditions, Customs and Constitutions of the present *Roman Church*, I abhor, detest, and renounce it. Though I do firmly receive and embrace the True *Apostolical and Ecclesiastical Traditions, Customs, and Constitutions* which are agreeable to the *Holy Scriptures*, and which, according to the Golden Rule of *Vincentius Lirinensis*, have been received *in all Ages, in all Places, and by all the Faithful*, and which are still retained or approved by the present Church of *England*.

2. THE next Additional Article is, *I receive the Holy Scripture in that Sense in which it has been, and is still held by our Holy Mother the Church, who alone has Authority to judge of the true Sense and Interpretation of the Holy Scripture; nor will I ever receive and interpret it otherwise than according to the unanimous Consent of the Fathers.* Now, as this makes the present Church of Rome the sole Interpreter of the
C Scripture,

Scripture, and obliges to a Reception of all the Interpretations given by her Schoolmen and Canonists, I abhor, detest, and renounce it. Though at the same time I declare, that I will not interpret the Holy Scriptures otherwise, than as the truly Catholick Fathers, and Ancient Bishops have done, as the * Canons of the Church of England have directed me in this Case. I mean such Catholick Fathers, and Ancient Bishops, as liv'd within the first Five or Six Centuries, before the Bishops of Rome corrupted the Doctrine and Discipline of the Church.

* Lib. quorund. Can. ann. 1571. Concionatores.

3. THEN the Papist says, I profess also, that there are Seven true and proper Sacraments of the New Testament, instituted by our Lord and Saviour Jesus Christ, for the Salvation of Mankind, though all are not necessary for every Man: That is to say, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, Matrimony: And that they conferr Grace: And of these, Baptism, Confirmation, and Orders cannot be reiterated without Sacrilege. My Answer to this shall be in the very Words of the Church of England, in the Article of the Sacraments. There are Two Sacraments ordain'd of Christ our Lord in the Gospel, that is to say, Baptism, and the Lord's Supper. These Five commonly called Sacraments, that

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is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following the Apostles, partly are States of Life allowed in the Scriptures: But yet have not like Nature of Sacraments with Baptism, and the Lord's Supper; for that they have not any visible Sign or Ceremony ordain'd of God.

4. THE Papist adds, I receive all the receiv'd and approv'd Rites of the Catholick Church, in the solemn Administration of all the forementioned Sacraments. But I declare, that I abhor and abominate the many Superstitious Rites used by the Church of Rome in those Ministrations.

5. THE Papist declares, I admit, embrace, and receive all and singular the Definitions and Declarations made by the Council of Trent concerning Original Sin and Justification. But I solemnly profess, that I cannot embrace and receive all and singular of those Definitions and Declarations. To instance in one Particular, I cannot acknowledge, that a Satisfaction can be made even for the Temporal Punishment due to Sin, by Fasting, Alms, and such like; as that Council says it is, in the 14th Article concerning Justification. Such Acts are very good and proper Testimonies of the Sincerity

cerity of our Repentance, and Means of Humiliation, but are in no wise Satisfactory or Meritorious.

6. THEIR next Article is, *I profess also, that in the Mass is offer'd to God, a true, proper, and propitiatory Sacrifice for the Quick and the Dead: And that in the Holy Sacrament of the Eucharist, the Body and Blood of our Lord Jesus Christ, together with His Soul and His Divinity, are truly, really and substantially present, and that there is a Conversion made of the whole Substance of the Bread into the Body, and of the Wine into the Blood, which Conversion the Catholick Church calls TRANSUBSTANTIATION.* Now, I do believe, that the Bread and Wine are offer'd to GOD in the Holy Eucharist as the Representative Body and Blood of *Christ*, consequently that they neither are, nor can be converted into His true, real, substantial Body, which, together with His Soul, is now in Heaven; and that His true and individual Body and Blood are not present in the Holy Eucharist: That the Bread and Wine, His Representative Body and Blood, are indeed a true, proper, and propitiatory Sacrifice, appointed by *Christ* Himself to render GOD propitious and gracious to all the faithful Receivers of them, but not through any Virtue in the Elements themselves, or by any
Conversion

Conversion of them into the real Body and Blood of *Christ*, but as they were instituted by *Christ* Himself to represent His truly Meritorious *Sacrifice* on the *Cross*; and therefore being thus offer'd and receiv'd by us, do, by vertue of that Institution, procure for, and convey to all worthy Receivers, all the Blessings purchas'd for us by the Death of *Christ*, which they are appointed to shew forth. And as to that pretended Conversion which they call *Transubstantiation*, I utterly abominate and renounce it, not only as a senseless and absurd, but a wicked Doctrine, derogatory to the Honour of *Christ*, and utterly unknown to the Christian Church for many Ages.

7. THE *Papist* says, *I confess also, that, under one Species only, whole and entire Christ, and a true Sacrament is receiv'd.* But I do not believe, that whole and entire *Christ* is receiv'd, either under one or both Species, but that whole and entire *Christ* is in Heaven at the Right Hand of GOD, excepting that His Divine Nature is not confined to that, or any other Place. Neither do I believe, that the whole Sacrament can be receiv'd under one Species, because *Christ* appointed both the Elements of Bread and of Wine to be receiv'd in this Sacrament; and therefore, if either of them be
wanting,

wanting, it is not the Sacrament which Christ instituted.

8. THE Papist says, *I constantly hold, that there is a Purgatory, and that the Souls there detained, receive Benefit from the Suffrages of the Faithful.* But I declare, that I believe no Purgatory, no Place where Souls are detained to suffer Punishment, before their Admission into Heaven, for those Sins which are supposed not to have been fully pardoned here. I believe indeed, that there is a State of separate Souls, different from the Highest Heavens; that the Souls of the Just do there remain in a Place of Enjoyment, which is called in Scripture *Paradise*, and *Abraham's Bosom*, to which the Soul of Christ went, and where it continued whilst his Body lay in the Grave; neither do I think it unlawful to pray as our Church does for them, That they may have their perfect Consummation and Bliss both in Body and Soul in Eternal and Everlasting Glory; and that such Prayer is very proper and fit to be used as a Testimony of our Communion with the Saints departed, and that we have a sure and certain Hope of their Resurrection, as well as of our own. And as our mutual Communion is undoubtedly beneficial both to them and to us, so we have no Reason to doubt, but our Prayers are so too, they being yet in
a State

a State of Expectance, as well as we, tho' in no Purgatory, or Place of Torment.

9. THE Papist says, I also hold, that the Saints reigning together with Christ, are to be worshipped and invoked, and that they offer Prayers to God for us, and that their Reliques are to be worshipped. But I hold, that the Saints do not yet reign with Christ, nor shall reign with Him till the Resurrection, and therefore that they are neither to be worshipped nor invoked, being not in a Capacity either to hear, or help us: And, because GOD only is to be worshipped. Their Reliques also ought neither to be worshipped, nor reserved for any Superstitious Uses; but, if they are Parts of their Bodies, should be decently buried, in Hopes of the Resurrection.

10. THE Papist says, I firmly assert, that the Images of Christ, and of the ever Virgin Mother of God, and of the other Saints, are to be had and preserved, and that due Honour and Veneration is to be paid to them. But I hold, that such Images, if set up to be worshipped, are Idols, and forbidden by the Second Commandment; and that no more Honour or Veneration is due to them, than to any common Statues or Pictures.

11. THE Papist says, I affirm, that the Power of Indulgences was left by Christ
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in his Church, and that the Use of them is highly beneficial to Christian People. But I affirm, That Indulgences, as used in the Church of Rome, are scandalous and abominable, and destructive to the Souls of the People : That the Indulgences granted by the Pope, are derived from no Power which *Christ* left to his Church : That an Indulgence, in the Sense of the Primitive Church, whose Practice was agreeable to the Authority *Christ* committed to the Governours of the Church, consisted not in Anticipations of Penance, but only in a Relaxation of the Rigour of some Penance which had been imposed, when they thought the Penitent had given due Testimonies of his Sorrow and Repentance, or for some other weighty Reason : But which was never sold for Money, nor granted before a Penance had been enjoined, as is now practised in the Church of Rome, to the Destruction of those unhappy Souls who depend on such Pardons and Indulgences. In a word, I shall conclude my Opinion concerning some of these latter Articles, in the Words of our Church, in the Article concerning Purgatory. *The Romish Doctrine concerning Purgatory, Pardons, [or Indulgences] Worshipping and Adoration, as well of Images, as of Reliques ; and also Invocation of Saints ; is a fond*

fond Thing vainly invented, and grounded upon no Warranty of Scripture, but rather repugnant to the Word of GOD.

12. THE Papist says, *I acknowledge the Holy Catholick and Apostolick Roman Church to be the Mother and Mistress of all Churches.* But I profess and declare, that I believe the *Roman Church* not to be Holy, but Wicked and Abominable: That She is neither Catholick nor Apostolick, having shamefully corrupted the Catholick and Apostolick Faith, by adding to it all the forementioned Articles, which are so contrary to it. Nor can She be the Mother of all Churches, for that Title belongs only to the Church of *Jerusalem*, where the Gospel was first preached, and the first Church established by *Christ* and His Apostles: Neither is She the Mistress of all Churches, for there are still, and ever were many Churches, that never acknowledged Her Superiority or Sovereignty; nor has She any Right to a Power over those few National Churches, who yet think fit to acknowledge Her Authority. Her *Episcopal* Power extends but to the City and Suburbs of *Rome*, Her *Metropolitcal* Power reaches but to that Province, which was subject to the Prefect of the City, and Her *Patriarchal* Power to those Provinces, that were under the Vicar or Lieutenant-General of

D Rome:

Rome : Which extended no farther, than to *Sicily*, and about one Half of *Italy* : And for Her *Papal* Power, that is all *Tyranny* and *Usurpation*.

13. THE *Papist* says, *I promise and swear true Obedience to the Roman High-Priest, the Successor of St. Peter the Prince of the Apostles, and the Vicar of Jesus Christ.* But I declare, that I believe the *Roman High-Priest* to be a *Schismatick*, and an *Heretick*, and consequently not a true *Successor of St. Peter*, from whose *Faith* he has scandalously deviated. Neither do I believe *St. Peter* to have been the *Prince of the Apostles*, in their *Monarchical* Sense of *Princes* ; the *Apostles* having been all of equal *Power* and *Authority* ; and that were the *Pope* truly *Orthodox* and *Catholick*, he would be no more the *Vicar of Christ*, than any other *Bishop*, *Metropolitan*, or *Patriarch* ; and that I owe him no more *Obedience*, than I do the *Patriarch of Constantinople*, or any other *Foreign Bishop* : And that as he is a *Heretick*, *Usurper*, and *Tyrant*, I can hold no *Manner of Communion* with him. And to conclude this *Article* in the *Words* of our *Church*, *The Bishop of Rome hath no Jurisdiction in this Realm of England.*

14. IN the last place the *Romanist* says, *I undoubtingly hold and profess all other Things deliver'd,*

*deliver'd, defin'd, and declar'd by the Sacred
 Canons and OEcumenical Councils, and chiefly
 by the Holy Synod of Trent: And also con-
 demn, reject, and anathematize all Things
 contrary to them, together with whatsoever
 Heresies are condemned, rejected, and ana-
 thematized by the Church.* This last Article
 comprehends so much, that if I should
 descend to the Particulars contain'd in it,
 I must write many Volumes instead of a
 Letter, even **ALL THINGS** *delivered,
 defined, and declared by the Sacred Canons
 and OEcumenical Councils.* But I declare,
 that I cannot subscribe this Article, because
 my Mother the Church of *England*, whose
 Articles I have more than once subscribed,
 and am ready to do it again when requir'd,
 has taught me, that *General Councils may
 err, and* **SOMETIME HAVE ERRED,**
even in Things pertaining to God: Which
 I think I am also able to prove of some
 Councils called *General.* And I will not,
 by the Grace of **GOD**, wilfully subscribe
 to an Error, especially *in Things pertaining
 to God.* Besides, I have read over many
 of the *Romish* Canons, which I can by no
 means assent to. I have likewise read over
 the Acts of some of their OEcumenical
 Councils, particularly that of *Trent*, in
 which I find many Things which I firmly
 believe to be erroneous, and contrary to

the Word of GOD. And for this Reason also I cannot subscribe, assent to, or in any wise approve this last Article of Pope Pius's *Creed*, which all *Papists* are obliged to believe as firmly as any Articles of Faith whatsoever. For at the Conclusion of this *Creed*, they say,

15. *THIS true Catholick Faith, without which no Man can be saved, which I now freely profess, and firmly hold, I will constantly, by God's Assistance, hold and confess, whole and undefiled, to the last Breath of my Life. But I thank GOD, I neither hold nor confess any One of these Articles which the Church of Rome has added to the Ancient Orthodox Creed, but detest and renounce every One of them, as abominable, and contrary to the True Christian Faith, either in Whole, or in Part.*

AND now, I think, I may submit it, not only to the Judgment of all Impartial Men, but even to the Judgment of the most Prejudiced, whether I deserve to be called a *Papist*, who do not believe any One Point of *Popery*; who cannot subscribe to any One Article of the Church of Rome, wherein She differs from the Church of *England*, and from the truly Ancient Catholick and Apostolick Church of *Christ*. Can any One believe, that a Person reconciled

conciled to the Church of *Rome*, as the *News-Writers* reported me to be, would thus solemnly renounce every Article of the *Roman* Faith, which they hold peculiar to themselves? What is it that distinguishes a *Papist* from another *Christian*, but these fore-mentioned Doctrines I have here so particularly declar'd against? They profess, as well as we, to believe all that is contain'd in the *Three Creeds* placed in our Liturgy: But the foregoing Points, to which I here, as publickly as I am capable of, declare my Dissent, are Matters which they have added to the Faith professed in the Church of *England*, and in the truly Ancient Catholick and Apostolick Church of *Christ*, and which I believe were never thought necessary to Salvation, till the Council of *Trent* pretended to make them so. And now, if a Man must be counted a *Papist*, who so solemnly renounces every Article of *Popery*, then indeed I may be thought a *Papist* still, and must despair of satisfying the World that I am not so. Our Laws think it a sufficient Test, that a Man is no *Papist*, if he renounces the single Article of *Transubstantiation*; but I here not only renounce that, but every other Part of the whole *Popish Creed*. And if this will not clear me from that foul Aspersions, I must desire those who will yet charge me with

with it, to tell me what I may do to give them farther Satisfaction.

HOWEVER, since not only I, but the Doctrines also, which I and some others have taught, are charged with *Popery*; and it is principally for the Sake of those Doctrines, that I have been induced to write and publish this Vindication: I think it proper to shew, that those Doctrines are likewise most of them directly contrary to, and irreconcilable with the foregoing Articles of the *Popish Creed*; and if any of them be not directly contrary to it, yet they have no Dependence upon it, nor the least Tendency to establish any one Part of it. The Points which have been thus lately published, and charged as *savouring of Popery*, and which I think myself obliged to defend against such an unjust and unreasonable Accusation, are these:

1st, THE *Independency of the Church upon the State, as to its pure Spiritual Powers.*

2dly, THE *Divine Right of Episcopacy, and the Necessity of an Episcopal Commission to the Valid Administration of the Sacraments.*

3dly, THE *Oblation of the Bread and Wine in the Eucharist, as a proper Sacrifice.*

4thly,

4thly, *THE Necessity of Sacerdotal Absolution.*

5thly, *THE Unction of the Sick.*

6thly, *THE Middle State of Separate Souls from their Death to the Resurrection, and the Lawfulness of praying for their perfect Consummation in Bliss.*

I. *THE Independency of the Church upon the State, as to its pure Spiritual Powers, cannot be a Popish Doctrine, because it is as Old as Christianity itself, which scarce any Part of Popery is, by at least Six Hundred Years. For our Blessed Saviour and His Apostles exercis'd their Spiritual Powers not only without Leave from, but even in direct Opposition to the Commands of the Civil Magistrates, by an Authority receiv'd from, and immediately dependent on GOD alone. For when the Apostles * were carry'd before the Council, and commanded ^{Act. iv.} 18, 19. not to speak at all, or preach in the Name of Jesus, they answered, whether it be right in the Sight of GOD to hearken unto you, more than unto GOD, judge ye. And accordingly, the Apostles exercised their whole Spiritual Authority, not only Preaching the Word, and Administring the Sacraments, but they likewise appointed others to perform those Offices, Ordaining and Consecrating Bishops, Priests, and Deacons,*

Deacons, and allotting to them their several Districts : The same was also done by the *Fathers* of the Primitive Church for Three Hundred Years, though directly against many *Imperial* Edicts. And afterwards, when the Empire became *Christian*, the Church exercised her Spiritual Authority, Independent upon them, and looked even upon Sovereign Princes, as subject to the Spiritual Discipline of the Church ; as, not to give other Instances, we learn from the well-known Example of St. *Ambrose* Bishop of *Milan*, and the Emperor *Theodosius*. And our Church, in the 37th Article, declares, That we give not to our Princes the Ministering either of GOD's Word, or of the Sacraments ; consequently, that those who are appointed to minister them, derive no Authority from the Prince to minister those Ordinances ; and therefore they, and not the Prince, are Judges when, and to whom they ought to administer them ; and when, and to whom they ought to refuse them ; and also, whom they shall ordain and appoint to perform these Ministrations. For though our Princes are declared to have Authority to rule all Estates and Degrees committed to their Charge by GOD, whether they be Ecclesiastical or Temporal, yet no Spiritual Power is attributed to them, only they are

are to *restrain with the CIVIL Sword, the Stubborn and Evil Doers*. And the most Eminent Instance in the World, of a Bishop's claiming a Superiour Spiritual Authority over his Collegues, by vertue of a Title received from a Prince, is the Authority which the Popes * challenged over * Platin. in Vit. Bonifac. III. all the Bishops of the World, by vertue of a pretended Donation from the Emperor *Constantine*, and a real Donation which they obtained from the Tyrant *Phocas*, for that Purpose. By the Force of which, they took upon them the Style of *OEcumenical Bishops*, and erected a tyrannical Jurisdiction over the whole *Roman Empire*: And by their *Concordates* with other Sovereign Princes, have let them into such a Share of the Spiritual Jurisdiction, as the first Christian Princes were Strangers to: So that whatever Spiritual Power is usurped by Princes, owes its Original to the Papal Tyranny, and Encroachments on the Jurisdiction of other Bishops, and consequently is either direct *Popery*, or a Relique of it.

2. THE *Divine Right of Episcopacy, and Necessity of an Episcopal Commission to the Valid Administration of Sacraments*, is no *Popish Doctrine*, but the plain Doctrine of the Church of *England*. For it is declar'd in the *Preface to the Forms of Ordination*,
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that from the *Apostles Time* there have been these *Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons*, and that no *Man* shall be taken to be a *Lawful Bishop, Priest, or Deacon in the Church of England*, or **SUFFERED TO EXECUTE ANY OF THE SAID FUNCTIONS**, except he hath had *Episcopal Consecration or Ordination*. Now, the *Functions of a Bishop, Priest, and Deacon*, as appears from the *Forms of Ordination*, are to *minister the Doctrine and Sacraments, and the Discipline of Christ*, as the **LORD** hath commanded, and as this *Church and Realm* hath received the same, according to the *Commandments of GOD*. Consequently, only such as are *Episcopally ordain'd* can, in the *Opinion of our Church*, be suffered to minister any of those *Ordinances*. Then in the 23^d Article She also says, *It is not Lawful for any Man to take upon him the Office of Publick Preaching, or Ministering the Sacraments in the Congregation, before he be Lawfully called, and sent to execute the same. And those we ought to judge Lawfully called and sent, which be chosen and called to this Work by Men who have Publick Authority given unto them in the Congregation, to call and send Ministers into the LORD's Vineyard. That is, such as are Episcopally called and sent; for so the Church declares in the fore-cited*
Passage.

Passage. Then in the 26th Article, the Church founds the Validity of the Ministration of the Word and Sacraments on the Commission and Authority; and says, that *forasmuch as they do not the same in their own Name, but in Christ's, and do minister by His Commission and Authority, the Sacraments be effectual, because of Christ's Institution and Promise.* Our Church then having declar'd, that it is not Lawful to administer the Sacraments without an Episcopal Commission or Ordination, and likewise that the Sacraments receive their Validity and Effect from that Commission, it evidently follows, that where there is no such Commission, there can be no Validity or Effect, consequently that *an Episcopal Commission is necessary to the Valid Administration of the Sacraments.* But the Church of Rome holds not the Episcopal Commission of such Necessity, * allowing * *De Consecrat. Distinct. 4. Cap. 24, 36.* the Sacrament of Baptism its full Effect and Validity, though administered by a Layman, or Woman, or even by a *few*. Also, till it was, with very great Difficulty, and contrary to the Pope's Inclinations, obtained by the *Spanish Bishops*, and others in the Council of *Trent*, that Episcopacy should be declar'd to be of Divine Right, † the corrupt Church of *Rome* held Bishops † *Distinct. 95. Cap. 5. 10.* and Presbyters to be the same Order, and that

* Gerh.
 Confess.
 Cathol.
 Lib. II.
 Part II.
 Arti. 6.
 Cap. 3.

that Presbyters were the Bishops Collegues. And * *Gerhard* proves from a Multitude of *Popish* Authors, that Bishops and Presbyters are the same Order. So that Presbytery, and the No-Necessity of an Episcopal Commission, had plainly their Original from *Popery*: And may therefore be called *Popish* Doctrines, as being maintained in the corrupt State of that Church, till since our Reformation. And though the Court of *Rome* was in the Council of *Trent* forc'd to own Bishops to be Superiour to Presbyters by a Divine Right, yet I do not know, that they have any where maintain'd the Necessity of an Episcopal Commission to the Valid Administration of Sacraments; and it is certain, that they allow one Sacrament, the Sacrament of *Baptism*, to be ministred by those who have no such Commission. This Doctrine is therefore so far from being *Popish*, that in the Case of *Baptism* at least, which is the Case I have been most concerned with in my Writings, it is directly opposite to *Popery*.

3. THE Oblation of the Bread and Wine in the Eucharist as a proper Sacrifice, is also agreeable to the Doctrine of our Church, and as directly opposite to the *Popish* Sacrifice of the *Mass*, as any Thing can be. For in the *Homily of the Sacraments*, Part II. our Church declares, That *This Lord's Supper*

Supper is in such wise to be done and ministered, as our Lord and Saviour did, and commanded it to be done, as his Holy Apostles used it, and the Good Fathers in the Primitive Church frequented it. Now, the Right Reverend and Learned Bishop Overal, and Bishop Taylor, and the Reverend and Learned Mr. Mede, Mr. Thorndike, Dr. Hickes, Mr. Johnson of Cranbrook, and many other Eminent Divines of the Church of England, have abundantly proved, that our Blessed Lord and Saviour, his Holy Apostles, and the Good Fathers in the Primitive Church, did offer the Bread and Wine in the Holy Eucharist, as a Sacrifice Representative of the Body and Blood of Christ, to render GOD propitious and gracious to us; and that these Elements were offered by them, as a proper Sacrifice or Oblation; as a continual Remembrance of that One only meritorious Sacrifice which Christ offered upon the Cross. This therefore, which they have proved to be the Purpose of the Institution, the Practice of the Holy Apostles, and the Usage of the Ancient Fathers, is, in the foregoing Words of the Homily, plainly made the Doctrine of the Church of England. For the farther Proof of which, let us look into our present Liturgy, where we find it declared, that Christ suffering Death upon the Cross,

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for our Redemption, he made thereby his own Oblation of Himself once offered, a full, perfect, and sufficient SACRIFICE, OBLATION and Satisfaction for the Sins of the whole World. And to the end that we should always remember the exceeding great Love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits, which by His precious Blood-shedding he hath obtained to us: He hath instituted and ordained Holy Mysteries, as Pledges of his Love, and for a continual REMEMBRANCE of his Death, to our great and endless Comfort; Instituting, and in his Holy Gospel commanding us to continue a PERPETUAL MEMORY of that his precious Death, till His coming again. Then follows the Consecration of the Creatures of Bread and Wine, for a REMEMBRANCE of his Death and Passion, in the same Words and Phrases which Christ our Saviour recommended unto his Apostles, and the Apostles to the Primitive Fathers, which now, as then, is to be done only by the Priest. The Memory, or Commemoration of Christ's Death thus celebrated by offering, or placing Bread and Wine upon the Altar, or Lord's-Table, to be consecrated with the Words of Institution, and the Receiving and Eating it, and the Doing thereof in Remembrance of Christ's meritorious

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Death and Passion, is, in the Prayers immediately following this Celebration, called a SACRIFICE, a *Sacrifice of Praise and Thanksgiving*: A Sacrifice Representative of that One, and Only in its own Nature Expiatory Sacrifice which *Christ* once offered for us all: The Communicants beseeching GOD to grant, that by the Merits and Death of his Son Jesus Christ, and through Faith in his Blood, they and the whole Church may obtain the Remission of their Sins, and all other Benefits of his Passion: Thereby plainly testifying, That they have celebrated this Commemorative Sacrifice, in order to render GOD propitious and gracious, through the Merits of that One truly proper Sacrifice, of which it is the Memorial. Then they proceed and present unto the Lord their selves, their Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto Him: And howsoever, as they most humbly acknowledge, they are unworthy, through their manifold Sins, to offer to Him any Sacrifice, yet they beseech Him to accept that their bounden Duty and Service. In which last Words, that present Service, the instituted Part of which consists in the Placing *Bread and Wine* on the Altar or Lord's Table, and in the Consecrating and Receiving it as the Memorial of Christ's Death, is called *The Sacrifice*

crifice of Praise and Thanksgiving, that is, an Eucharistical Sacrifice, and consequently is humbly offer'd to GOD as a Sacrifice, and publickly avowed for such, as from the Tenor and Coherence of the Words does evidently appear. And that this Sacrifice is offered in, and by the Consecration and Reception of the Elements of Bread and Wine, will yet more plainly appear, if we look into the first Reformed Liturgy in the Reign of King Edward VI. where it is expressly said, that we Thy humble Servants do celebrate and make here before Thy Divine Majesty, WITH THESE THY HOLY GIFTS, the Memorial which Thy Son hath willed us to make. ----- Entirely desiring Thy Fatherly Goodness mercifully to accept THIS OUR SACRIFICE of Praise and Thanksgiving. In which Prayer they most plainly call the Elements or Gifts (Δωρα) of Bread and Wine, the Sacrifice of Praise and Thanksgiving. For they do not give this Name to the Prayers or Praises then offered, but to the Gifts or Elements, and thereby testified their Belief, that those Elements were then offered as a proper Sacrifice to render GOD propitious and gracious to them, through the Merits of that One truly Expiatory Sacrifice, of which this is the Memorial. Nor let it be said, that this first Liturgy of
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King *Edward VI.* contains not the Judgment of the present Church of *England*, the Use of it being now laid aside. For as that first Liturgy, when it was compiled by our Learned Bishops and Divines, was declar'd * *by the Lords Spiritual and Temporal, and the Commons in Parliament*, that * 2-3 *Edw.* VI. *Cap.* 1. is, by all the States of the Realm, to have been concluded, and set forth BY THE AID OF THE HOLY GHOST, with one Uniform Agreement: So also, when the second Liturgy was set forth, and ordered to be used in the room of this, by the same Authority, this first Liturgy was so far from being condemned, that it received a New Approbation, † and was declared to be agree-† 5-6 *Edw.* VI. *Cap.* 1. able to the Word of GOD, and the Primitive Church, very comfortable to all good People desiring to live in Christian Conversation, and most profitable to the State of this Realm. But if this Liturgy was still so well approved, why was it laid aside, and another with divers Alterations from it substituted in its Place? The Parliament itself gives us the Reason a little after, *because there hath risen in the Use and Exercise of the foresaid Common Service in the Church, heretofore set forth, divers Doubts for the Fashion and Manner of the Ministration of the same, rather by the Curiosity of the Minister and Mistakers, THAN OF*

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ANY OTHER WORTHY CAUSE. And if we enquire who these *Ministers* and *Mistakers* were, we shall find, they were *Bucer, Fagius, and Martyr*, Foreign *Presbyterians*, who were, for Reasons of State, invited into *England*; and that the principal Mover for these Alterations, was *John Calvin* himself, the Father of the *Presbyterians*, who could not bear our first Liturgy, because he had no Hand in the compiling it, as has been fully proved by * *Dr. Heylyn*. But though these *Presbyterians* had Interest enough then, and ever since, to get this Liturgy to be laid aside, and another to be used in its Stead, yet they could not get any Part of it to be condemned; but the very same Parliament, as has been shewn, which authorized the Use of the second Liturgy, at the same Time gave an Encomium of the First, as agreeable to the Word of GOD. The Church of *England* therefore still holding this first Liturgy to be agreeable to the Word of GOD, notwithstanding it has laid aside the Use of it, I shall not doubt to suppose, that whatever is contain'd in that Liturgy, and has not been particularly condemn'd by the Church since, is yet agreeable to the present Sense of the Church of *England*; nor shall I fear to produce it as Her Opinion. Now this Doctrine of the Gifts, (*Δωρα*) as the Primitive

* *Antidot.*
Lincoln.
p. 110, &c.

mitive Church called the Elements of Bread and Wine, being so plainly declared in that Liturgy to be *the Sacrifice of Praise and Thanksgiving*, and this Doctrine being not condemned by the Church, but rather approved, by what remains in our present Liturgy, is undoubtedly, in the Judgment of the Church of *England*, very agreeable with the Holy Scriptures. This Doctrine is also as opposite to *Popery*, as any Thing can be. For the *Papists* hold, as has been shew'd from their Creed, *That in the Sacrifice of the Mass, the whole Christ, GOD and Man, is offered up hypostatically to the Father, and that there is no Bread and Wine there, after the Consecration, but only the Body and Blood of Christ, into which the Bread and Wine are transubstantiated.* But we hold, that there is no Sacrifice of the Body and Blood of *Christ*, but of Bread and Wine only, and that they are not transubstantiated into the Body and Blood of *Christ*, but only represent His Body broken, and His Blood shed upon the Cross. Now, a Representative Body cannot be the Body which is Represented, a Sacramental Body can never be a Natural one; they must be as distinct, as a Prince and his Ambassador, as a Man and his Attorney, as an Original and a Copy, which can never be the same. Con-

sequently, we that hold the Bread and Wine to be the Sacramental or Representative Body of *Christ*, can never hold it to be His real Natural Body, as the *Papists* do: We that hold the Eucharist to be a Sacrifice of Bread and Wine, as a Memorial of *Christ's* Sacrifice, being celebrated in Remembrance of His Meritorious Death and Passion, can never believe this to be a Sacrifice of *Christ* Himself, or of His Individual *Natural* Body and Blood, together with His Soul and Divinity, which is the *Popish* Doctrine. Nor ought I, or any one else, to be charged with *Popery* for maintaining it.

4. THE *Necessity of Sacerdotal Absolution*, as it has been preached and taught by me, is plainly agreeable to the Doctrine of the Holy Scriptures, and of the Church of *England*, as I have fully proved it to be, in my Answer to Dr. *Cannon*, to which no Reply has been yet made, or attempted by that Learned Gentleman, or any other, that I know of. It is evident, as I shewed in my Sermon on *Remission of Sins*, from *Joh. xx. 21, 22, 23*. That *Christ* did give to his Apostles, and their Successors, the Power to remit and retain Sins: And that they exercised this Power in the Ministry of the Word and Sacraments for the Remission of Sins: * *That they preached Repentance*

* *Luk.*
xxiv. 47.

*penance and Remission of Sins, in the Name of Christ: That † they baptized in the † Aet. ii. Name of Jesus Christ, for the Remission of Sins: That when Men fell into Notorious Sin, after Baptism, || they put them under || 1 Cor. v. the Discipline of Penance, and shut them 1, &c. out of the Communion of the Faithful for a Season; and when they had given sufficient Testimonies of their Sorrow and true Repentance, they then * forgave them in * 2 Cor. the Person of Christ, and so received them ii. 10. to full Communion: That they also remitted Sins by the Administration of the other Sacrament, or the Holy Eucharist, which we find the Apostles frequently administered, and thereby remitted the Sins of such good Christians, as faithfully received the same at their Hands. For, by Administring that Sacrament, they gave to every faithful Receiver † the Blood of the † Matt. New Testament, which was shed for many, xxvi. 28. for the Remission of Sins. This is the whole Doctrine of *Sacerdotal Absolution*, as it has been taught by me, as any one may be convinced, that will read my Sermon, and my Answer to Dr. Cannon: Though it has been scandalously misrepresented by many that never read those Discourses. And now, is not that *Sacerdotal Absolution*, or Remission of Sins, which is granted to Sinners, in the Ministry of the Holy Sacra-*

Sacraments, generally necessary to Salvation ? I am sure, our Church, in her Catechism, has declared these Sacraments to be generally necessary, and I have shewed already (under what I have said concerning the *Episcopal Commission*) that it is necessary that these Sacraments be ministred by one *Episcopally ordained*. The Necessity therefore of a *Sacerdotal Absolution*, or Remission of Sins, by the Ministry of the Priest, in the giving the Holy Sacraments to such as are duly prepared for them, is most certainly agreeable to the Holy Scriptures, and the Doctrine of the Church of *England* ; and therefore cannot, by such as duly consider the Matter, be charged upon any that teach it, as a *Popish* Doctrine. And for the Doctrine of *Publick Penance*, and *Absolution* after it, I have no where pressed it as absolutely necessary, but have only spoke of it as an wholesome, godly Discipline, which ought to be regarded, and which our Church, upon every first Day of *Lent*, in her Office of *Commination*, declares it her Desire to have restored. And for private Confession and Absolution, I have never said more of it, than our Church has done in the *Exhortation to the Holy Communion*, and the Office of *Visiting the Sick* ; in the latter of which She directs, That *the Sick Person be moved*

to make a special Confession of his Sins, if he feel his Conscience troubled with any weighty Matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this Sort: Our Lord Jesus Christ, who hath left Power to his Church to ABSOLVE ALL SINNERS, who truly repent and believe in Him, of his great Mercy forgive thee thine Offences; and by his Authority committed to me, I absolve thee from all thy Sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Those therefore who charge me with Popery for this Doctrine, must charge the Holy Scriptures, and the Church of England also with Popery, together with all the Clergy of this Land, who have subscribed to the Doctrine of the Holy Scriptures, and to the Liturgy of the Church of England: But as to the real Popish Doctrine of Pardons and Indulgences to be purchased for Money, I have before declared my Abhorrence of them.

5. THE *Unction of the Sick* is a Doctrine which I have never publicly preached or printed; yet, since it has been mentioned with Approbation by some whom I esteem my Friends, I think it proper to take Notice of it here, and to shew, that it is no Popish Doctrine. It is founded on
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* *Jam. v.* an * expresse Text of Scripture, *Is any sick among you ? Let him call for the Elders of the Church ; and let them pray over him, ANOINTING HIM WITH OIL IN THE NAME OF THE LORD : And the Prayer of Faith shall save the Sick, and the LORD shall raise him up ; and if he have committed Sins, they shall be forgiven him.* Agreeable therefore to this Command, in the first Liturgy of King Edward VI. it was ordained, that *If the sick Person desire to be anointed, then shall the Priest anoint him upon the Forehead or Breast only, making the Sign of the Cross, saying thus : As with this visible Oil thy Body outwardly is anointed ; so our Heavenly Father Almighty GOD grant, of His Infinite Goodness, that thy Soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all Strength, Comfort, Relief, and Gladness : And vouchsafe, for His great Mercy, (if it be His Blessed Will) to restore unto thee thy Bodily Health and Strength to serve Him : And send thee Release of all thy Pains, Troubles, and Diseases, both in Body and Mind : And howsoever His Goodness (by His Divine and Unsearchable Providence) shall dispose of thee ; we His unworthy Ministers and Servants humbly beseech the Eternal Majesty to do with thee according to the Multitude of His innumerable Mercies, and to pardon thee*

thee all thy Sins and Offences committed by
 all thy Bodily Senses, Passions, and Carnal
 Affections : Who also vouchsafe mercifully to
 grant unto thee Ghostly Strength, by His
 Holy Spirit, to withstand and overcome all
 Temptations and Assaults of thine Adversary,
 that in no wise he prevail against thee ; but
 that thou may'st have perfect Victory and
 Triumph against the Devil, Sin, and Death,
 through Christ our Lord : Who, by His
 Death, hath overcome the Prince of Death,
 and with the FATHER, and the Holy
 Ghost, evermore liveth and reigneth GOD,
 World without End. Amen. The Anoint-
 ing here appointed, is very far from the
 Extreme Unction used in the Church of
 Rome. The Papists use it as a *Viaticum*
 or Sacrament, proper and necessary for
 those that are past all Hopes of Recovery ;
 but our Reformers directed, that it should
 be used as the Apostle appointed, as it
 was used in the Primitive Church, and as
 it is still used in the Greek Church, and in
 all other Churches that were never subject
 to the Roman, for the Recovery of the Sick,
 and therefore appointed the Oil to be mi-
 nistred, whenever the sick Person should
 desire it ; but it is never used by the Ro-
 manists till the sick Person is past being able
 to expresse his Desire of it. And though
 our Church did lay the Use of it aside in
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the second Liturgy, to please *Calvin* and *Bucer*, and the *Presbyterian* Reformers abroad : Yet I have shewed before, She at the same time declared, that this, as well as the other Parts of the first Liturgy, was agreeable to the *Word of GOD*. I know indeed, it is said by some, that this Oil was used in the Days of *St. James*, to work miraculous Cures : And therefore, it is superstitious to use it now, when no such miraculous Cures are to be expected. But all this is said without Proof, and it does not appear from the Holy Scriptures, that Oil was ever used after our Saviour's Resurrection, by any of the Apostles or others to work a miraculous Cure. Neither does the Apostle here promise any miraculous Cure, but only says, *the Prayer of Faith shall save the Sick, and the LORD shall raise him up*. Here is nothing so much as intimated, that a miraculous Operation is to be expected, any Thing which may not as reasonably be hoped for, now Miracles are ceased, as then when Miracles were frequent. *The Prayer of Faith shall save the Sick* ; that is, when the Priests have prayed over the sick Person, and anointed him with Oil according as is prescribed, he may then expect the Blessing of a Restoration to his Health, if *GOD* see it most expedient for him. But it is not said,

said, the LORD shall cure him miraculously, but the LORD *shall raise him up*; which if it be done by GOD's Blessing on the Physician's Skill and Prescriptions, or by any Natural Means, (neither of which can operate without GOD's Blessing) the Promise is fulfilled. But then it is objected, that here is no Promise made to *the Anointing with Oil*, but only to *the Prayer of Faith*; if, therefore, *Prayer* alone be the Means to procure Health to the Sick, the *Anointing* is insignificant. But this Objection makes *Anointing the Sick* not only to be useless at this Time, but also to have been always so, even at the very Time when St. *James* required it, that is, in the Age when Miracles were wrought: For that Apostle plainly speaks of his own Times, as well as these, when he says, *the Prayer of Faith shall save the Sick*. This Argument therefore is of no Force, since it proves too much, and makes the *Unction of the Sick* as insignificant, when it was confessedly required, as now when they pretend that it is not required. In the next place we ought to consider, that *the Prayer of Faith* is *such a Prayer*, as is offered according to the Will and Direction of the *Holy Ghost*, for which we have some Word of Promise to rely upon, that we shall be heard and answered: And there-

fore, the *Holy Ghost* having required by the Pen of the Apostle, that *Unction* should accompany *this Prayer*, it may be questioned, whether, in this Case, that is to be called *the Prayer of Faith*, which is not so accompanied. At least, he that uses the *Unction* may be more secure, that he does offer up *the Prayer of Faith*, when he omits nothing that the *Holy Ghost* has enjoined on this Occasion. However, this is very far from the *Popish Unction*, the Design of which is only to send a Man out of the World, whereas this is intended to keep him in the World a little longer, if it be the Will of GOD.

6. THE *Middle State of Separate Souls from their Death to the Resurrection, and the Lawfulness of Praying for their Perfect Consummation in Bliss*, is both agreeable to the Holy Scriptures, and the Doctrine of the Church of England, and is also directly opposite to *Popery*. That there is such a *Middle State*, has been proved by so many Texts of Scripture, that if I should produce all of them, I might write a considerable Volume. I shall therefore

* Luk. content myself with One or Two. * Our
xxiii. 43. Blessed Saviour says to the Penitent Thief,
To day shalt thou be with me in PARADISE. This was plainly spoken of the
State into which both their Souls were to

go,

go, when they were separated from the Body; but it is certain, that our Blessed Saviour's Soul did not ascend into Heaven, till it went thither together with his Body, Forty Days after his Resurrection. For, when *Mary Magdalen* saw Him at his first Rising from the Dead, * He saith unto * *Joh. xi.* her, *touch me not, for I am not yet ascended* ^{17.} to my Father; which he could not have said, if His Soul had been in Heaven, the Throne of GOD, during the time it was separated from the Body. Our Blessed Saviour's Soul, during that time was in Hell, or *Hades*, as we confess every Day in our Creed; and as St. Peter taught † in † *Act. ii.* his first Sermon after the Descent of the Holy Ghost, when he applied to Christ that Portion of the *Psalms*, *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see Corruption.* He shewed that these Words could not be understood of *David*, because he still continued Dead and Buried; consequently, that his Soul was still in Hell, or *Hades*, the State of Separate Souls. I shall not now stand to prove, that Hell, or *Hades*, does not here signify the State of the Damned, but only the State of Separate Souls in general; but shall leave those who desire Satisfaction in this Point, to consult Bishop *Pearson* and Sir *Peter King*, (neither

ther of which, I suppose, will be accused of Popery) and other Expositors on the *Creed*, who in treating on the Article of *Christ's Descent into Hell*, shew from demonstrable Arguments and Authorities, that *Hell*, or *Hades*, means in our *Creed*, not the State of the Damned, but only the State of Separate Souls: In which State there are nevertheless, different Mansions for the Just, and for the Unjust, as we learn from

* our Blessed Saviour's Parable concerning the Rich Man and *Lazarus*, where of the one was carried into *Abraham's Bosom*, a Place of Rest and Enjoyment and the other was in a Place of Torment. And this Place of Rest and Enjoyment was plainly the Place into which the Soul of the Penitent Thief accompanied that of our Blessed Saviour, but which His Soul quitted again the third Day to be re-united to the Body, that it might, together with that, ascend into Heaven. For till the Resurrection, there is no Ascending into Heaven: St. *Peter* assuring us, that *David*, the Man after GOD's own Heart, is not ascended into the Heavens, because his Body is yet dead and buried; yet, surely, *David* is in the same happy State with *Abraham*, *Isaac*, *Jacob*, *Lazarus*, the Penitent Thief, and of all the Saints departed this Life in the Faith and Fear of GOD, through *Christ*.

* Luk. xvi.
19, &c.

However

However, we have the Word of the Holy Ghost, who inspired St. Peter, that he is not in Heaven; consequently, he and the other Saints are in a Separate, or Middle State of Bliss, called *Paradise*, or *Abraham's Bosom*, where they patiently wait GOD's Time for their Happy and Glorious Resurrection, when the Number of the Elect shall be completed. But though they are in a State of Enjoyment, far beyond any Thing in this World, yet it is a State of Expectance, a State in which their Joy is by no means completed; and therefore they pray for a yet greater Fullness of Joy, as * St. John teaches us, say-^{* Rev. vi. 9, 10, 11.} *And when he had opened the Fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of GOD, and for the Testimony which they held. And they cried with a loud Voice, saying, How long, O LORD, Holy and True, dost Thou not judge and avenge our Blood on them that dwell on the Earth? And white Robes were given unto every one of them; and it was said to them, that they should rest yet for a little Season, until their Fellow-Servants also, and their Brethren, that should be killed, as they were, should be fulfilled.* Here we see, that the very Martyrs who laid down their Lives for Christ's Sake, are not yet in Heaven, but in a State of Expectance, and spend

spend their Time in Prayer, that GOD's Promises to them may be accomplished. And GOD having promised to avenge their Blood, they, we see, are allowed to pray for the fulfilling of it, which we are forbidden to do, whilst we are on this Side the Grave: Because such a Prayer from us, who are cloathed with Flesh and Blood, will proceed from Passion and Resentment, which are sinful Affections. But the Saints departed, who are freed from those Passions, may use such a Prayer, because it is not made out of any Resentment for their ill Usage, but only that GOD's Promise may be fulfilled, and their own Happiness completed, which cannot be till *Christ* shall judge the World. And as they pray for themselves, so may we also pray for them, that their Bliss may be consummated.

* *Sermon of the Middle State,*
p. 116.

And indeed, this is no more, * as the Learned Bishop *Bull* observes, than we daily pray for in that Petition of the *Lord's Prayer*, (if we rightly understand it) *Thy Kingdom come*. Nay, we have *St. Paul's* Example, and consequently his Authority, to pray for a particular Person who died in the LORD, for so he plainly prayed for *Onesiphorus* a little after his Death, † saying, *the LORD grant unto him, that he may find Mercy of the LORD in THAT DAY*, or the Day of Judgment. It is

† *2 Tim. i.*
18.

plain,

plain, by comparing these Words with those that go before them, that *Onesiphorus* was dead when *St. Paul* made this Prayer for him, where he says, *the LORD give Mercy to the House of Onesiphorus*. *Dr. Hammond* (who yet will not allow *Onesiphorus* to have been then dead) allows, that he was plainly not with his Family at that Time, otherwise *St. Paul* would not have made a distinct Prayer for his House separate from himself: But he supposes, that he either was with *St. Paul*, or on his Journey Home, or in some other Place. Now, if he had been with *St. Paul*, the Apostle would, according to his usual Custom, have sent his Commendations to *Timothy*, and his Friends at *Ephesus*, particularly to his Family: Or had he been upon a Journey, or otherwise absent from Home, he who shewed such Regard for that Family, would have prayed for his safe Return to them. But here he prays for nothing else for him, but that he may find Mercy at the Day of Judgment; a sure Sign that he was now in such a State, as he had nothing more to expect than the Coming of that Day, since the Apostle had nothing else to ask for him; a sure Sign that he was then dead. And yet this Learned Doctor, though (for what Reason I know not) he takes so much Pains,

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but in vain, to prove *Onesiphorus* not to have been dead, owns both the Lawfulness and Fitness of Praying for the Dead ; saying, *'Tis certain, that some Measure of Bliss, which shall at the Day of Judgment be vouchsafed the Saints, when their Bodies and Souls shall be re-united, is not till then enjoyed by them, and therefore may SAFELY and FITLY be prayed for them.* This is also plainly agreeable to the Doctrine and Practice of the Church of England, where, in the Prayer for the State of CHRIST's Church, after we have blessed GOD for the Saints departed, we pray **THAT WITH THEM we may be Partakers of the Heavenly Kingdom :** That is, that both they and we may be admitted into the highest Heavens. But this is more clearly expressed in the Prayer in the *Burial Office*, where we beseech GOD *that he will shortly accomplish the Number of His Elect, and hasten His Kingdom ; that we, WITH ALL THOSE THAT ARE DEPARTED IN THE TRUE FAITH OF HIS HOLY NAME, may have our perfect Consummation and Bliss both in Body and Soul, in His Eternal and Everlasting Glory.* In which Words our Church not only plainly acknowledges, that the Saints departed have not yet received their perfect Consummation and Bliss, consequently that they are in

in a Middle State, expecting of it ; but She also prays for them, as well as for us that are yet alive, that they may receive it. And in the first Liturgy of King *Edward VI.* the Doctrine of which, as I have shewed, is still approved by our Church *as agreeable to the Holy Scriptures*, both these Prayers were yet more expresse to this Purpose, where, in *the Prayer for the State of the Church*, after particular Mention made of the *Virgin Mary*, the Holy Patriarchs, Prophets, Apostles, and Martyrs, it follows thus: *We commend unto Thy Mercy, O LORD, all other Thy Servants, which are departed hence from us with the Sign of Faith, and now do rest in the Sleep of Peace: Grant unto them, we beseech Thee, Thy Mercy and Everlasting Peace, and that at the Day of the General Resurrection, we, and all they, which be of the Mystical Body of Thy Son, may altogether be set on His Right Hand, and hear that His most joyful Voice: Come unto me, O ye, that be Blessed of My Father, &c.* And, in the Office for Burial of the Dead, when the Earth is throwing upon the Corpse, the Priest is appointed to say, *I commend thy Soul to GOD the Father Almighty, and thy Body to the Ground, &c.* The next Prayer begins thus, *We commend into Thy Hands of Mercy (most merciful Father) the Soul of*

this our Brother departed, ----- that when the Judgment shall come, which Thou hast committed to Thy Well-beloved Son, both this our Brother, and we, may be found acceptable in Thy Sight, and we may receive that Blessing, &c. And in the next Prayer, Grant, we beseech Thee, that at the Day of Judgment, his Soul, and all the Souls of Thy Elect, departed out of this Life, may with us, and we with them, fully receive Thy Promises, and be made perfect altogether, &c. And as this is thus agreeable to the Doctrine of the Church of England, so is it very contrary to the Romish Purgatory: For we suppose all that die in the LORD to be in Peace, or at Rest in Christ, and only pray for the Continuance of GOD's Mercy to them, that it may be perfectly consummated at the Resurrection. But how can they be said to be at Peace, or at Rest in Christ, who are supposed to fry in the scorching Flames of Purgatory, and to endure the Pains of Hell, the Duration only excepted? Besides, the Doctrine of Purgatory supposes the Souls of some Eminent Saints and Martyrs to go immediately to Heaven; and that the Souls of those who do fall into Purgatory (from which the Church of Rome exempts very few) may be delivered thence, and immediately carried to Heaven; and that the Souls of

Thousands

Thousands are daily so delivered, and go forthwith to the Highest Heavens : Whereas the Doctrine of the *Middle State* is, that all Souls are preserved there till the Resurrection ; and that the greatest Saint, Apostle, or Martyr, cannot be freed from this State of Expectance, and carried into the Highest Heaven, till the last Day. This Doctrine is therefore so opposite to the *Popish Purgatory*, as to be altogether incapable of Standing together with it ; and he that believes the *Middle State*, according to the Scriptures, and the Doctrine of the Church of *England*, agreeable to the Scriptures, can never believe the *Popish Purgatory*, which supposes that some Pious Souls are already in Heaven, and may all be delivered out of *Purgatory*, and go directly to Heaven before the Resurrection. But we believe, that there is no Place of Torment, and such the *Popish Purgatory* is, for the Souls of those that die in the LORD, but that they are in *Paradise*, in *Abraham's Bosom*, and are at Rest from their Labours, and only need our Prayers, (not to free them from Pain, which they endure nothing of, but) that their Joy may be full, and that according to GOD's Gracious Promise, we with them, and they with us, may have a Happy Resurrection to Life and Glory Eternal. Another *Popish Article*, which

which is also entirely overthrown by this Doctrine of the *Middle State*, is the Prayers to Saints. For if the Saints themselves do not yet reign with *Christ*, but are reserved in a *Middle State* of Rest till the Resurrection, then it is certain, that they cannot hear and help us ; and therefore, as our Church expresses it in the 22d Article, *The Invocation of Saints is a fond Thing, vainly invented, and grounded upon no Warranty of Scripture, but rather repugnant to the Word of GOD.* This also overthrows that foolish Subterfuge of the *Papists*, whereby they pretend that the Saints may see, hear, and know our Wants ; because being in the Highest Heavens, they see all Things, in *Speculo Trinitatis*, in the Glass of the Trinity, as they express it : For since the Saints are not in the Highest Heavens, according to this Doctrine of the *Middle State*, they cannot yet see that Fulness of GOD's Glory which shall be revealed hereafter, and therefore cannot see our Wants in that Glass, to the Vision of which they are not yet admitted. This Doctrine of the *Middle State* is therefore so far from being a *Popish* Doctrine, that nothing can be more directly opposite to it : For it utterly confounds Two principal Articles of their *New Creed* concerning *Purgatory*, and the *Invocation of Saints*, and which are likewise

wise Two of their most profitable Articles; (I mean of most Temporal Advantage to them) and therefore they are most tenacious of them.

THUS have I, according to your Desire, vindicated both myself and my Doctrines from the Charge of *Popery*, to which, I know, you are as averse as myself; and I trust, this may be sufficient to undeceive those, who are unprejudiced, and only believed these Doctrines to be *Popish*, because they did not understand the *Roman* Creed, and what are the Distinguishing Doctrines of that Corrupt Church; and who were, for that Reason, easily prevailed with to believe all Doctrines to be *Popish*, which they had not been accustomed to hear. But as for those who really know what is *Popery*, and yet will pretend that these Doctrines are *Popish*, or *Savouring of Popery*, as some have thought fit to express it; I expect not, neither will I pretend to satisfy them; for it is not Want of Light, but Want of Will, that keeps them from Seeing and Owning the Truth; and they must preserve their Cant of *Popery*, in order to impose upon the Ignorant, who have many of them neither Skill nor Opportunity to learn better.

IT was the great Misfortune of this Nation, that when our own Bishops had reformed

formed the Liturgy in an Excellent Manner, according to the Ancient Liturgies, and the Doctrines of the Holy Scriptures, and of the Primitive Church, in the first Year of King *Edward VI.* that we could not maintain that Reformation, but must send for Foreign *Presbyterian* Reformers, to know how they approved of what we had done; that *Calvin, Bucer, and Martyr* must be consulted, to know whether it was to their Liking or not; and that when the whole Realm was satisfied, that the first Liturgy was compiled *by the Aid of the Holy Ghost*, they should yet be induced to set it aside, and compose another, to please the Fancies of these Novellists; at the same time that they acknowledged, as has been shewn, there was nothing in it, but what *was agreeable to the Word of GOD*, and that there was no Reason to alter it, but only to satisfy the Curiosity of Mistakers. These Foreign Divines, *Bucer* and *Martyr*, being placed in the Divinity Chairs of our two Universities, propagated their Novel Opinions in those Places. After this, when Queen *Mary* came to the Crown, our Reformed Divines, being many of them forced to fly beyond the Seas for Refuge, and finding Entertainment at *Geneva, Frankfurt, Zurich*, and other *Calvinistical* Places, they brought, at their Return, so strong a Tincture

Tincture of *Calvinism* along with them, as infested our Universities, Cathedrals, and Parish-Churches, with those Principles and Notions; insomuch as it was thought almost impossible for a Man to be a good Divine, that had not studied *Calvin*, *Beza*, *Zanchy*, and the rest of that Fraternity: And when Disputes happened here, as they did in the very Beginning of Queen *Elizabeth's* Reign, *Beza*, *Bullinger*, *Gualter*, &c. were thought the proper Oracles to be consulted with upon that Occasion; and whatever was not agreeable to the Sense of those Foreign *Presbyterians*, was too generally believed to be *Popish* and *Antichristian*. Thus *Calvinism* prevailed amongst us, so that by the time King *Charles I.* came to the Crown, it had almost universally over-spread the Nation; insomuch that when Archbishop *Laud*, and some other Eminent and Learned Bishops his Contemporaries, endeavoured to stop this Current, and introduce the Doctrines and Usages of the Primitive Church, the Cry of *Popery* was raised immediately against them by the *Calvinists*; and not only they, but Church and State also, were overwhelmed with the Torrent. Upon the Restoration of King *Charles II.* the *Calvinistical* Divinity grew into Disesteem; and *John Calvin*, whose *ipse dixit* was once

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thought an Authority not to be gain-said, was no longer regarded. But still we thought it proper to fetch our Divinity from the Foreign *Presbyterians*, and to study the *Dutch Systems*; there being some, it seems, started up in that Country, who durst controll even *Calvin* himself. Thus *Episcopius*, *Philip of Limborch*, and *Curciæus* came in Vogue, and were put into the Hands of the young Students in Divinity. These Men had, it must be confess'd, a more rational Way of Arguing, than the Old *Calvinistical* Gentlemen, which taught the Divines of that Age to make some fine Discourses upon Moral Subjects, but with very little Divinity in them. But as these New Systematick Writers were as much Strangers to the *Fathers*, as the Old *Calvinists*, and for that Reason spoke contemptibly of them, and had no Regard to the Doctrines of Primitive Christianity; so their Followers in our Church trod in their Steps, and were as little acquainted with the Doctrines of the Ancient Church, as the Old Disciples of *Calvin*, *Bullinger*, *Gualter*, *Beza*, *Zanchy*, &c.

THUS, whilst we studied only to make what we call *Practical Discourses*, and *Popular Harangues*, and treated of the Christian Church, not as of a Society founded, and incorporated by *Christ*, which had a Govern-

Government, and Magistrates of its Own, deriving their Authority from Him, independent on the States of the World; but only as a Sect believing such and such Opinions, and using such and such Rites; we had almost lost the true Notion of *Christianity*; and that Article of our Creed, concerning *the Catholick Church, and Communion of Saints*, was rightly understood by very few of our People: So that now we come to teach them the true Meaning of this Article of Faith, according as it was understood by the Apostles and Primitive Fathers, and to tell them that the Church is a Society distinct from, and independent on the State; that the Bishops are the Chief Governours of this Society, under *Christ*, and derive their Authority from *Him*, and not from the Civil Magistrate; they having not been used to such Doctrine, take it presently for *Popery*. For the Followers of the New *Dutch Divinity*, like the Old *Calvinists*, have taught their Disciples to brand whatever thwarts their own Opinions with the odious Name of *Popery*: Although it be never so contrary to it, as I trust I have shewn our Doctrines to be.

THUS also, whilst they endeavour to bring all Things to the Standard of their own Reason, and they can see no Cause,

why the Ministry of Man should, upon any Occasion, be requisite for the Remission of Sins, they charge the Doctrine of *Sacerdotal Absolution* as *Popish* also; notwithstanding it is so plainly taught in the Liturgy of the Church of *England*, agreeable to the Holy Scriptures. Neither have they any Notion of receiving the Forgiveness of Sins, even by the Means of those Sacraments which *Christ* instituted for that very End and Purpose, there being little or nothing taught to that Purpose, but rather the Contrary, in the New *Dutch* Divinity; hence they can see no Necessity of an Episcopal Commission to make these Sacraments Valid and Effectual for the Remission of Sins, and procuring Grace, as not knowing any such Effects to belong to these Divine Ordinances; but they look upon them as Two positive Commands which *Christ* has thought fit to impose upon us to try our Obedience, and that for that Reason we are bound to receive them, and may expect some Reward for that Obedience; but for any other Advantages to be received by them, they seem to have little Thought or Concern; and for this Reason it matters not much from whose Hands we receive them, or whether there be any proper Priests to administer them or not; only for Order Sake, and because what is

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Every Body's Business may in Time be thought No Body's Business, it is very fit some particular Men should be chosen to minister these Sacraments to others, not that the Nature of the Thing requires it, but only that the Thing may be done with Regularity and Decency. Hence, when we come to teach, that there is something more in these Sacraments, than a bare instituted Rite or Ceremony, and shew that they are Pledges of GOD's Love, Seals of His Pardon and Grace; that the Elements in the Eucharist are not only to be eaten and drank by us, but to be offered to GOD the *Father*, as the Representative Body and Blood of His *Son*, to render Him propitious to us, through the Merits of that great Sacrifice which *Christ* Himself offered, whereof they are the Memorial; and from hence infer, that none can minister these Ordinances, but by a Commission derived, in a continued Succession, from *Christ* Himself; we are thought to preach strange Doctrine, and it must have a Tendency to *Popery*; though, as I have shewn, nothing can be more opposite to *Popery* than this Doctrine is.

AGAIN, when we have had a General Silence concerning the *Unction of the Sick*, or those who have occasionally mentioned it, have spoken of it as a Thing out of Date,

Date, and as proper only to the Apostolical Age, when miraculous Cures were wrought; having been taught to believe this by the *Foreign Presbyterians*, though without any Authority from Scripture or Antiquity: If we come to urge this *Unction*, though founded on a plain Apostolical Precept, and shew it to be as proper to be used now, as it was in the Apostolical Age, and that the same Promise which was made to the Use of it then, may be as effectual at this Time; yet it shall be called a *Popish Doctrine*; though, as I have shewn, it is as opposite to the *Romish Extreme Unction* as may be.

AND in the last place, when by Reading these *Dutch Systems* we have imbibed a Notion, that Souls, as soon as separated from the Body, are carried either to the Highest Heaven, or the Lowest Hell, and have thereby lost the Notion of *Hades*, or the *Middle State*, the Receptacle of Souls till the Resurrection; when any one tells us of this *Middle State*, though he prove his Doctrine by a Multitude of express Texts of Holy Scripture, and demonstrate that this *Middle State* is utterly inconsistent with the *Romish Purgatory*, yet it shall be called a *Popish Doctrine*, or be said to *Savour of Popery*, according to the Modern Phrase.

THUS,

THUS, by altering our first Excellent Liturgy, which was entirely drawn up by our own Bishops and Divines, according to the true Primitive Pattern, and, as we then confessed, by *the Aid of the Holy Ghost*; and laying aside many particular Passages and Expressions, which, if they had been preserved, these fore-mentioned Primitive and Christian Doctrines must have been more clearly and better understood by every Body, than they are now; we have lost much of the true Apostolical and Primitive Religion which our Reformers intended to restore; so that those, who would revive the Doctrines contained in that admirable Liturgy, and which are not disagreeable to that we now use, though not so clearly expressed in it, are thought to be running over to the Church of *Rome*; whereas we would only return to Primitive Christianity, to those Doctrines on which our Reformation was founded, and which we might till this Time have maintained Pure and Uncorrupt, would we have kept ourselves free from the Leaven of *Calvin*, and his Adherents, and other Foreign, as well as Domestick *Presbyterians*; who, though they could not prevail with our First truly Learned and Pious Reformers to condemn any Doctrine contained in the first Liturgy, (for even when they laid it aside, they declared

declared it to be *agreeable to the Word of GOD*, as has been observed) yet they prevailed with them, to the great Prejudice of the Church, and Joy of the *Papists*, to expunge some Passages, and so to mollify others, as to make our Offices seem agreeable to their Systems, though, if rightly and duly compared, it is certain they are not. Then, by turning those mollified Expressions to their own Sense, and introducing their Systems amongst us, where they would now and then drop a Word that looked a little favourable to Episcopacy, and sometimes pretend that they wanted that Order amongst themselves, not of Choice, but Necessity, (though it appears from their own Publick Synodical Acts, that they both despised that Order, together with the Apostolical Succession, and founded their pretended Ministry upon an Extraordinary, that is, an Enthusiastical Call) they prevailed with too many, even of our Bishops and Divines, to believe them to be of the same Religion with ourselves; whereas it is certain they are very different, even in Essential Points. However, *Geneva* and *Dutch* Divinity having gained so great an Ascendant amongst us from the Reformation downwards, those who have been for maintaining and interpreting the Doctrines of the Church of
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 “ The *Priests* and *Jesuites* having been *Archbishop*
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 “ of *Essex*, called *Stanford-Rivers*. The
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 “ bendary* of *Windsor*, and one of the Fel-
 “ lows of *Eton-College*; a Man exceed-
 “ ingly well versed in all the Learning of
 “ *Greeks* and *Romans*, and as well studyed
 “ in the *Fathers*, *Councils*, and all other
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 “ *Mountague*, Batchelor of Divinity, *Pre-
 “ bendary* of *Windsor*, and one of the Fel-
 “ lows of *Eton-College*; a Man exceed-
 “ ingly well versed in all the Learning of
 “ *Greeks* and *Romans*, and as well studyed
 “ in the *Fathers*, *Councils*, and all other
 “ *Ancient Monuments* of the *Christian*
 “ Church. Desirous to free his Parish
 K “ from

“ from this Haunt, he left some Proposi-
 “ tions at the House of one of his Neigh-
 “ bours, which had been frequently vi-
 “ sited by these *Night-Spirits*, with this
 “ Declaration thereunto, That if any of
 “ those which ranged that Walk, could
 “ convince him in any of the same, he
 “ would immediately subscribe to be a
 “ *Papist*. After long Expectation, in-
 “ stead of Answering to his *Queries*, one
 “ of them leaves a short Pamphlet for
 “ him, entituled, *A New Gag for the Old*
 “ *Gospel*, in which it was pretended, that
 “ the Doctrine of the *Protestants* should
 “ be confuted out of the very Words of
 “ their own *English Bibles*: But in perusing
 “ that Book, he found, that besides some
 “ few Doctrines, which properly and tru-
 “ ly did belong to the Church of Eng-
 “ land, there were crowded into it all
 “ Points of *Calvinism*, such *Heterodoxies*,
 “ and OUT-LANDISH Fancies, as the
 “ Church of *England* never owned. And
 “ therefore, in his Answer to the *Popish*
 “ *Gagger*, he severed, or discriminated the
 “ *Opinions* of particular Men, from the
 “ authorized Doctrines of this Church;
 “ leaving the one to be maintained by
 “ their private *Fautors*, and only defend-
 “ ing and maintaining the other. As
 “ soon as the Book came out, it made
 “ such

“ such a general Amazement amongst those
 “ of the *Calvinian* Party, that they began
 “ to fear the sad Consequences of it.
 “ Therefore, that the Author and the
 “ Book might be crush’d together, it was
 “ thought fit, that *Yates* and *Ward*, two
 “ of the Lecturers, or Preachers in *Ipswich*,
 “ should gather out of his Boook some
 “ especial Points tending to *POPERY*
 “ and *Arminianism*, (as they conceived)
 “ to be presented to the Censure of the
 “ following Parliament. And, certainly,
 “ had he not been a Man of a mighty
 “ Spirit, and one that easily could con-
 “ temn the Cry and Clamours which
 “ were raised against him for so doing,
 “ he could not but have sunk remedilessly
 “ under the Burden of Disgrace, and the
 “ Fears of Ruin, which that Performance
 “ drew upon him.” Thus was this Good
 and most Learned Gentleman reviled and
 persecuted as a *Papist*, by the *Calvinistical*,
Presbyterian Faction, (which was at that
 Time very powerful) even for writing
 against *Popery*, and endeavouring to pre-
 serve the Flock committed to his Charge
 from being seduced by *Popish Priests* and
Jesuites, only because he would not de-
 fend our Church upon *Geneva* and *Dutch*
 Principles, but would expound Her Do-
 ctrines by the Scriptures, and Catholick

Fathers of the Primitive Church, which Archbishop *Laud* and he encouraged all Divines to study, and not by Modern Outlandish Systems. And if we examine what were the Points which *Yates* and *Ward* picked out of *Mountague's* Book, and reckoned as *Popish* Tenets, we shall find, amongst others, some of the very same for which I also have been accused as a *Papist*. Such as *Confession and Sacramental Absolution, the Necessity of Episcopal Ordination, and the Eucharistical Sacrifice and Altar*. For, as *Heylyn* (who lived in that Age, and is therefore a good Evidence in this Case) observes; “ Such was
 “ the Temper of those Times, that who-
 “ soever held any of the Points aforesaid,
 “ or any other controverted with the
 “ Church of *Rome*, contrary to the Sense
 “ of *Calvin*, must presently be accused of
 “ *Popery*. He that adhered to the Ten-
 “ dries of the Ancient Fathers, in such
 “ Particulars as the Church was pleased
 “ to leave undetermined; or bound him-
 “ self in Matters publicly resolved on,
 “ to vindicate this Church to Her *Genuine*
 “ Tenents, was presently made subject
 “ to all those Clamours and Reproaches,
 “ which the Tongues and Pens of that
 “ predominating Faction could either raise
 “ upon him, or asperse him with. ” I
 shall

shall only observe farther on this Occasion, that when these Doctrines, which *Mountain* so strenuously maintained, fell, the Church of *England* fell with them, and not only *Calvinism* or *Presbytery* rode Triumphant, but all other Sects, as *Independents*, *Anabaptists*, *Quakers*, *Muggletonians*, *Socinians*, *Deists*, *Atheists*, &c. broke in upon this Nation, and overturn'd the Constitution both in Church and State: Every one of them pretending to refine upon the other, and to make a farther Remove from *Popery*, till at last for Fear of being *Papists*, they came to renounce and reject all Sacraments, the Divinity of *Christ*, Revealed Religion, nay the very Being of GOD Himself, because these are Points owned and professed by the *Papists*, (which is more than can be said of the Doctrines which I am called a *Papist* for maintaining) and we should have a Care of believing any Thing which the Church of *Rome* believes. Thus if Men will allow nothing to be true Religion, but as it bears no Relation to *Popery*, they must run not only into *Socinianism* and *Deism*, but even into *Atheism* itself: And whether many have not done so, I must leave others to judge.

It is not improbable, but the Faction will still continue to call me *Papist*, notwithstanding I have here, in as Publick a Manner as I can, not only declared my Abhorrence of *Popery* in general, but have also renounced every Article of it in particular: And it is not unlikely that this very *Vindication* may be charged with *Popery*, as Bishop Mountague's Answer to the *Popish Gagger* was. Perhaps, my Old Friend, Mr. Lewis of Margate, may, according to Custom, think it necessary to write something, which he may call an Answer to this *Vindication*, and endeavour, as in his last Piece against me, to overthrow the *Divine Right of Episcopacy*, and the *Necessity of an Episcopal Commission to the Valid Administration of the Sacraments*; but I must acquaint him before-hand, that except he brings some better Arguments for that Purpose, than he has hitherto done, I shall answer him no otherwise than I have been wont to do, with Silence and Contempt, as others have done. What is here written will, I trust, be sufficient for my *Vindication* with all honest Men, and true Sons of the Church of *England*, of which, Sir, I know you to be One; and for others, I am very indifferent whether they are satisfied or not: And I shall be no more concerned

concerned at any one's calling me *Papist*,
 or a *News-Writer's* telling the World so,
 (knowing myself to be innocent of the
 Charge) than I should be, if they should
 tell the World I am an *Atheist*, *Deist*, *Hob-*
list, or *Latitudinarian*, or *Freethinker* of any
 Sect or Sort: All they will get by call-
 ing me so, will be only to let the World
 know that they can call Names; and That
 the Faction has been very Good at, ever
 since the Days of *Martin Mar-Prelate*:
 And they have not yet lost the Talent.
 In short, I care not what the World says
 of me, provided no Christian Doctrines be
 struck at through my Side; and it is, as
 I said at the Beginning, for the Sake of
 those Doctrines, that I have been induced
 to send you this long Letter, which I
 shall now conclude, and subscribe myself,
 As I am,

Honourable Sir,

Spring-Grove,
 July 18th,
 1715.

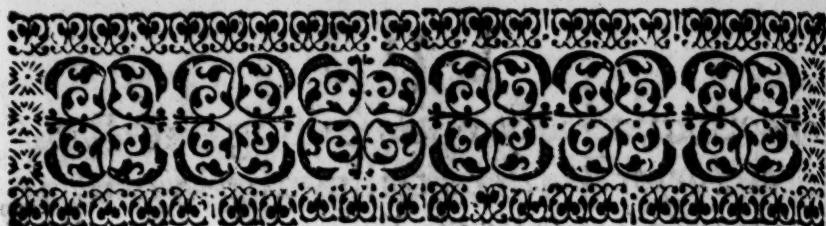
Your most obliged,

and most humble Servant,

THO. BRET.



POST-



POSTSCRIPT.



EST some should think I have represented the Apostacy (as it is often called) of the Archbishop of *Spalato* with too much Tenderness, I think it is proper here to subjoin what our Learned *Dr. Cosin*, Bishop of *Durham*, says of him, in his *History of Popish Transubstantiation*, Printed at *London*, in 1676. p. 13. § VII. " To these also we may justly add, that Famous Prelate *Antonius de Domino* Archbishop of *Spalato*, a Man well versed in the Sacred Writings, and the Records of Antiquity ; who having left *Italy* (when he could no longer remain in it, either with Quiet or Safety) by the Advice of his intimate Friend *Paulus Venetus*, took Sanctuary under the Protection of King *James* of Blessed Memory, in the Bosom of the Church of *England*, which he did faithfully follow

in

“ in all Points and Articles of Religion :
 “ But being daily vexed with many Af-
 “ fronts and Injuries, and wearied by
 “ the unjust Persecutions of some sower
 “ and over-rigid Men, who bitterly de-
 “ claimed every where against his Life
 “ and Actions, he at last resolved to re-
 “ turn into *Italy* with a safe Conduct.
 “ Before he departed, he was, by Order
 “ from the King, questioned by some com-
 “ missionated Bishops, what he thought
 “ of the Religion and Church of *England*,
 “ which for so many Years he had owned
 “ and obeyed, and what he would say of
 “ it in the *Roman Court* : To this *Query*
 “ he gave in Writing this memorable
 “ Answer, *I am resolved, even with the*
 “ *Danger of my Life, to profess before the*
 “ *Pope himself, that the Church of England*
 “ *is a True and Orthodox Church of Christ.*
 “ This he not only promised, but faith-
 “ fully performed ; for though, soon after
 “ his Departure, there came a Book out
 “ of the *Low-Countries*, falsely bearing his
 “ Name, by whose Title many were de-
 “ ceived even among the *English*, and
 “ thereby moved to tax him with Apo-
 “ stacy, and of being another *Ecebolius* ;
 “ yet when he came to *Rome*, (where
 “ he was most kindly entertained in the
 L “ Palace

“ Palace of Pope Gregory the Fifteenth,
 “ who formerly had been his Fellow-
 “ Student) he could never be persuaded
 “ by the *Jesuites* and others, who daily
 “ thronged upon him, either to sub-
 “ scribe the new-devised Tenets of the
 “ Council of *Trent*, or to retract those
 “ Orthodox Books which he had printed
 “ in *England* and *Germany*, or to renounce
 “ the Communion of the Church of *Eng-
 “ land*, in whose Defence he constantly
 “ persisted to the very last. But presently
 “ after the Decease of Pope Gregory, he
 “ was imprisoned by the *Jesuites* and
 “ *Inquisitors* in *Castle St. Angelo*, where,
 “ by being barbarously used, and almost
 “ starved, he soon got a Mortal Sicknes,
 “ and died in a few Days, though not
 “ without Suspicion of being poysoned.
 “ The Day following, his Corps was, by
 “ the Sentence of the *Inquisition*, tyed to
 “ an Infamous Stake, and there burnt to
 “ Ashes ; for no other Reason, but that
 “ he refused to make Abjuration of the
 “ Religion of the Church of *England*,
 “ and subscribe some of the lately-made
 “ Decrees of *Trent*, which were pressed
 “ upon him as Canons of the Catholick
 “ Faith. I have taken Occasion to insert
 “ this Narration, perhaps not known to
 “ many,

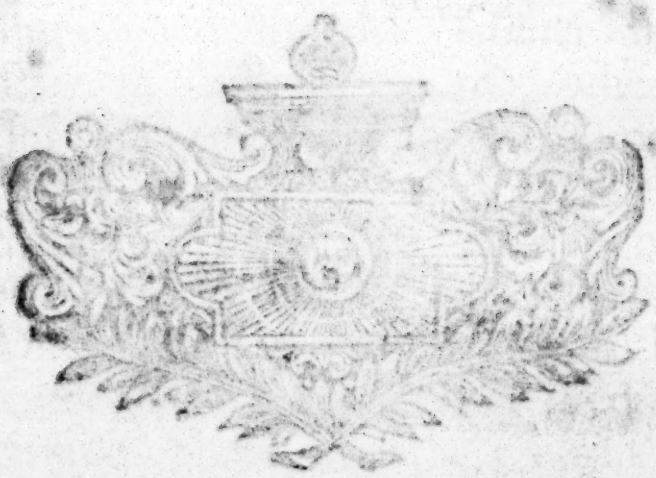
“ many, to make it appear, that this
“ Reverend Prelate, who did great Ser-
“ vice to the Church of GOD, may
“ justly (as I said before) be reckoned
“ amongst the Writers of the Church of
“ *England*.



F I N I S.

1783

many to make
Reverend Public
vice to the
fully (as I
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1783

